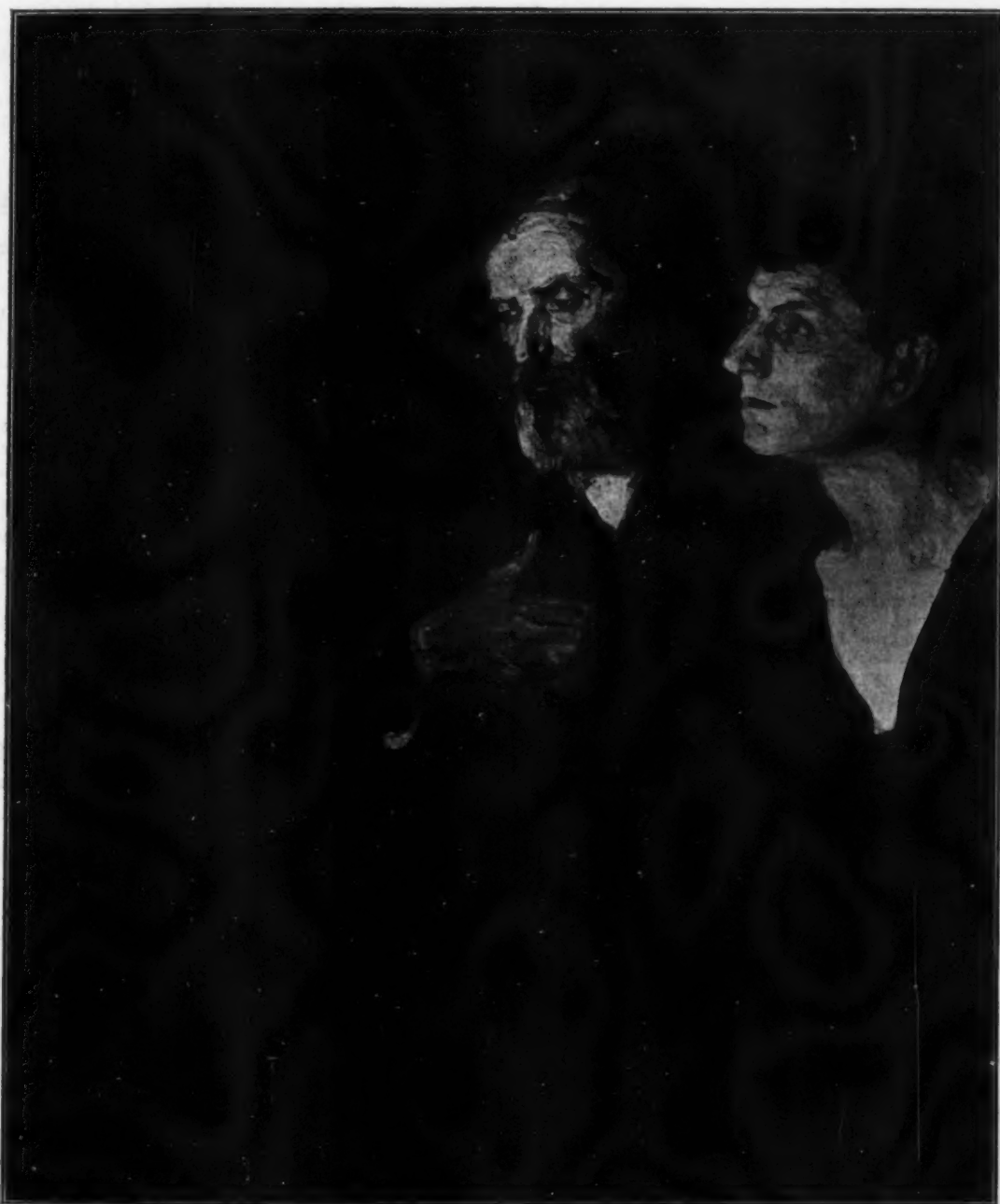


THE CHRISTIAN CENTURY

Vol. XXX

Thursday, March 27, 1913

No. 13



THE DISCIPLES AT THE TOMB

Henry O. Tanner

See "A Christian Painter of Christian Pictures" in This Issue.

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property.

To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

The Disciples Congress

St. Louis, April 1-3, 1913.

We publish again the program of the St. Louis Congress for the benefit of any who may have overlooked it some weeks ago. With such a program the Congress promises to be highly stimulating and profitable.

TUESDAY EVENING

The New Co-operative Ideals of the Disciples, W. F. Richardson.

Are the Colleges Training a Ministry for the Practical Work of the Church? O. F. Jordan.

WEDNESDAY MORNING

(Sane Evangelism and the Modern Revival.) Their Use of Scripture and Their Theology, W. J. Wright.

Their Psychological Aspects and Social Results, H. O. Pritchard.

Their Effectiveness in the Practical Work of the Church, M. A. Hart.

WEDNESDAY AFTERNOON

(The Influence of the Modern Social Movement.)

On Religious Thinking, Silas Jones.

On Religious Activities, F. E. Lumley.

(Christianity and Socialism:)

Points of Sympathy, Frank W. Allen.

Points of Antagonism, A. C. Gray.

WEDNESDAY EVENING

Pagan Tendencies in Our Present Civilization, Dr. C. A. Elwood.

A City in the Life Saving Business, Hon. Harris E. Cooley.

THURSDAY MORNING

(The Influence Upon Modern Thought:) Of the Modern Psychology, H. D. C. MacLachlan.

Of the Most Modern Science, Dr. Lee.

Possible Relations of Comity Between Baptists and Disciples, Dr. W. J. Williamson.

THURSDAY AFTERNOON

(The Union Movement:)

Bearing of Some Problems in Modern Thought Upon It, F. D. Kershner.

What Policy Shall the Disciples Pursue in Planting New Churches, Finis Idleman.

The Social Service Movement and Christian Union, Ira Boswell.

Foreign Mission News

A friend in California sent \$5,000 and a friend in Texas \$1,000 last week on the annuity plan. We hope other friends in California and other states will remember the great work in the same way.

The church at Huntington, W. Va., has

raised its living-link fund and indeed think they will go up to \$800 this year.

F. C. Buck, Luchowfu, China, says: "The spirit which now prevails in China is quite different from that which was before the Revolution. There is now the spirit of hope among the people and a kindly disposition characterizes their relationships with us and our work. China now feels that she is well on the way to progress."

The Foreign Society has determined to build a hospital in Manila as soon as the funds can be secured. This is an important step. It will be of tremendous influence and will accomplish great good among the people.

First Church, Akron, Ohio, sends \$750 cash and about that much more will be received from this great missionary church. This does not include the Children's Day Offering. The Sunday-school supports a living-link by itself.

Sir John Kirk, who went out to Africa with Livingstone as the scientist on the Zambesi Expedition in 1860, still lives and resides in retirement at Sevenoaks, England. A daughter of Livingstone resides in Scotland, his native land.

The celebration of David Livingstone's one

hundredth anniversary was observed on Sunday, March 15. This has been a great inspiration to the churches. The books read and the sermons preached on the life of this great missionary hero have lifted the churches to a higher spiritual plane. One writes: "I want to thank the Foreign Society for this great missionary campaign on Livingstone. The unveiling of the great hero's portrait thrilled our people. I am a better man from having studied Livingstone's life afresh. My people are on a higher level."

The new Children's Day Exercise is a gem. Half of it is a program on the life of G. L. Wharton, pioneer missionary to India, closing with the unveiling of his portrait. The lithograph portrait will be furnished free to all Sunday-schools observing Children's Day.

STEPHEN J. COREY, Secretary.

WHAT WE ARE APT TO FORGET.

That politeness costs nothing.
That we should live and let live.
That we should live within our means.
That our lives are what we make them.
That others have feelings as well as our

selves.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

By GILBERT J. ELLIS and J. H. FILLMORE

The **New Praise Hymnal** comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The **New Praise Hymnal** is practical in every way; everything in it is available for use in the average congregation. It contains what is used by the most advanced churches. The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested. The hymns and tunes of the church universal are found in **The New Praise Hymnal**, also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The sales of **The New Praise Hymnal** are larger now than they have ever been. The sales are increasing day by day. This means that it meets the demands better than any other book. Sample Copies mailed for examination.

Prices: Silk Cloth Sides, Leather Back, at \$70 per 100; Vellum Cloth, at \$50 per 100.

FILLMORE MUSIC HOUSE, 528 Elm Street, CINCINNATI, O.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Missions and Our List of Heroes

Of late there have been additions to the list of reasons for the work of foreign missions. We are called to remember certain by-products of missionary endeavor. We are told that missions improve sanitation, tend to diminish the dangers to civilization from infectious disease, promote commerce, and spread civilization. Beside which, we are reminded, they do the thing which primarily they were established to do, in adding to the number of redeemed souls. To this list of incidental benefits let there be added another. Missions are adding to the world's list of heroes.

That list is none too long. It has lengthened slowly and by various methods of increment. Round the rim of history with its monotonous horizon of human weakness and timidity stand out solitary figures here and there—brave Horatius on the bridge, intrepid Leonidas at the pass of Thermopylae, Jim Bludsoe at his engine on the burning steamer, the boy upon the Larning deck, and here and there another and another. Let none of them be forgotten. In olden time every boy in Greece had to learn the full list of names of the brave three hundred who died at their post at Thermopylae; three hundred names were not too many to add in one feat of memory to the too short list of heroes of the world.

* * *

There is no justification of war; but insofar as any good word can be said for it, it is this, that through war with all its cruelty and barbarity the world has discovered names of those who counted not their lives dear unto themselves in the presence of an ideal.

The Crusades were a bloody and foolish undertaking, with free intermixture of fanaticism and licentiousness, but they gave to the world such names as Baldwin and Barbarossa and Richard of the Lion-heart.

The attempts to discover the poles have been terribly costly and commercially indefensible; but the English-speaking world is holding its head the higher to-day because of the exploits of Captain Scott and his associates.

Who that has ever witnessed a truly brave deed can forget it? The writer of this article was early on the scene of the Iroquois fire, and saw the first fireman enter the building by means of a ladder. When he was three-fourths up the ladder the heavy plate glass front above the main entrance bulged and broke outward, possibly by reason of the explosion of superheated air behind the proscenium arch; probably by reason of the very burst of flame and poisonous gas that killed hundreds of people in their seats. The fireman looked upward at that bulging glass and heard the heavy cracking sound as it fell outward, and

leaned a little forward protecting his hands with his body, and received the full weight of the falling glass and lead upon his helmet and shoulders. He reeled upon the ladder, but recovered his hold, and climbed slowly up and disappeared in the jagged hole in the glass. There were no reporters there at that early moment. Few, comparatively, saw what was done, and it never received any official mention; but again and again the mind recalls the picture of that helmeted figure on the latter, reeling, bruised and cut, but pushing straight on to make a way for the men who followed with the hose.

Whose blood does not run more swiftly when he recalls some deed of heroism? Who does not grow more proud of his manhood when he remembers what brave deeds men have done? Nay, though heroism has been esteemed the monopoly of men, who that has lived long or observed thoughtfully has failed to discover that heroes are not more in number than heroines; that women have added their full quota to the world's honor roll of the heroic?

* * *

Now, if missionaries were misguided and fanatical, this still would need to be said to their credit, that in an age when occasions of heroism have diminished by reason of the growth of peace, the missionaries have added brilliant names to the world's list of heroes. From the days when the mediaeval Church sent forth Augustine to England and Wilfrid to Germany, down to these very days in which we are living, there have been illustrious examples of sheer physical courage which challenged the admiration of the world.

But the enterprise of missions has given to the world examples of physical and moral courage combined. It has sent into the heart of dark continents and brought back the bodies of men who have died at their posts, and has enshrined them in the holiest spots in Christendom, because the world honors courage.

Carlyle had no wish to be buried in Westminster Abbey. Taken all in all he did not like the company he would have to keep there. He said there would be a great jail delivery there some day, and he did not want his bones disturbed by it. Men have broken into Westminster Abbey for their burial in various ways. There are some who have little right to be buried there on any classification of greatness. But among those whose right is undisputed is David Livingstone. Whether because he added to the world's knowledge, or moved forward the world's hope, or preached the world's salvation, he belongs there. And for one other reason his place is there. He added one to the list of the world's illustrious heroes.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Y. M. C. A. and the Word "Evangelical"

Active membership and official control of the Y. M. C. A. is limited to "evangelical" Christians. In 1869, the Portland (Me.) convention of the Y. M. C. A. gave a definition of the word "evangelical" as follows: "We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, of the Godhead bodily, and who was made sin for us though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment, and to life eternal."

In 1907, nearly forty years after the Portland convention, a committee of fifteen was appointed by the Y. M. C. A. to "consider the desirability of rephrasing the definition of the word 'evangelical' as contained in the Portland basis." This question of rephrasing followed an agitation to extend active membership and official directorship in the Y. M. C. A. to churches whose evangelicalism was questioned. After six years of study, the committee has come to a conclusion not to recast the phraseology of 1869. And so, according to Y. M. C. A. authority, the word "evangelical" means in 1913 what it meant in 1869. On the other hand, fourteen members of the Y. M. C. A. Committee of Fifteen, admitted that the same policy may be enforced under a different form of words and recommended that associations be fully recognized which propose to accept active members from all the churches associated in the Federal Council of Churches of Christ in America.

Wanted: 900 Presbyterian Preachers!

The Presbyterian Church (U. S. A.) is now studying its Vacancy and Supply problem. Walter H. Houston, corresponding secretary of the Permanent Committee on Vacancy and Supply, is letting the Presbyterians know through their denominational organs that "the Presbyterian Church in the United States of America, at the present time, needs upwards of 900 additional pastors in order to properly man and carry on its regular work." There seems to be a genuine preacher-famine even in that wealthy and powerful denomination. There are 296 presbyteries in the denomination, but 234 presbyteries were selected for purposes of study by the Houston Committee. Of these 234 presbyteries scrutinized, actually only twenty-two presbyteries, less than 10 per cent, reported all fields supplied. Dr. Houston carefully figures out that these 234 presbyteries "in order to properly care for the work of the fields able to support ministers, actually need a total of 706 pastors in addition to those already serving within their bounds." Nothing but final figures from all presbyteries could possibly change Dr. Houston's estimate, he says, and these would have to "differ in a very remarkable degree" from the figures already obtained from 234 out of 296 presbyteries.

Henry Ward Beecher's Centennial

The centennial of Henry Ward Beecher's birthday will be June 24 of this year. Undoubtedly, it will be observed the nation over, since Mr. Beecher is justly regarded as perhaps the greatest preacher ever produced by this country. Dr. Lyman Abbott, Beecher's successor at Plymouth Church, thus estimates Mr. Beecher's art: "If the test of the oration or sermon is its perfection, whether of structure or expression, other orators have surpassed Mr. Beecher; if the test is the power of the speaker to impart to his audience his life, to impress on them his conviction, animate them with his purpose, and direct their action to the accomplishment of his end, then Mr. Beecher was the greatest orator I ever heard; and, in my judgment, whether measured by the immediate or permanent effects of his addresses, takes his place in the rank of the greatest orators of the world."

Henry Ward Beecher was born in Litchfield, Conn., on June 24, 1813. He was the son of the famous Rev. Lyman Beecher, a brother of Harriet Beecher Stowe, author of "Uncle Tom's Cabin." He graduated from Amherst in 1834. In his own witty language, "he stood next to the head of his class, but it was when the class was arranged in a circle." He studied theology under his famous father at Lane Theological Seminary, Cincinnati. In 1837 he was called to the pastorate of a small Presbyterian church at Lawrenceburg, Ind., at a salary of \$400 a year, including aid from the Home Missionary Society. He lasted two years there, and in 1839 he became pastor of the Second Presbyterian Church, of Indianapolis, at a salary of \$600 a year. It was here that he

first became famous for his eloquence. New York City had heard of him. Strong churches were calling him, but he declined them all. Finally, he did accept a call to a newly organized parish in 1847. It was Plymouth Church. He remained there forty years, dying in 1887.

Mr. Beecher's services to the nation at a critical time in 1863, endeared him to the Lincoln administration. He went to England at the request of the administration in 1863 to vindicate with all his commanding eloquence the Lincoln policy in the war for the Union. In 1865 he delivered an oration at Fort Sumter, on the anniversary of its fall, at the request of the government. He was one of the founders of The Independent. He even tried his hand at novel-writing, when in 1866 he published "Norwood," a novel of New England life. But it was as a preacher, that he will be chiefly remembered.

Athanasian Creed Unpopular in England

The Church of England has three creeds in her prayer-book—the Apostles', the Nicene and the Quicunque Vult or, as it is erroneously but popularly called, the Athanasian Creed. For more than a millennium this "pean of intellectual orthodoxy" has thundered out its horrific wrath against Arianism in Europe. The Church of England has treasured it for centuries as of inestimable value in keeping her clergy intellectually straight. The Protestant Episcopal Church, the American child of the Church of England, felt from the very first that the Separatists, the Puritans and the Anabaptists of the early colonies would not stand for its presumptuous "damnatory clauses." In October 1784 in New York City, representatives of the Episcopal Church from Pennsylvania, New York, New Jersey, Delaware, Maryland, Virginia and Connecticut convened and conferred together. There and then the so-called "Creed of St. Athanasius" was quietly dropped during a revision of the prayer-book. While the Church of England in the colonies could and did adapt itself to American conditions, and Americanized itself as much as possible after the surrender of Cornwallis, the Church of England in Great Britain continued its traditions. There was no great need then to drop the Quicunque Vult. But the need is being felt now, nearly 130 years after the Episcopal Church in this country, her own daughter in the faith and "succession," had felt it and heeded it. From an orthodox point of view, there is no particular theological objection to this creed. But while its theology may be correct enough, according to trinitarian standards, its religion is certainly inferior to its theology. More and more, the "Athanasian Creed" is striking the average Englishman as a case of bad religion. Its harsh, damnatory tone and preface is becoming offensive to English ears. Already, a growing sentiment is becoming crystallized in open protest. It is strongly felt to be out of joint with the spirit of the age. As a test of modern orthodoxy, it is as unnecessary as it is exclusive. Worst of all, it is clearly felt to be a discord in public worship.

The Luxury of an Episcopate.

There is a "grave situation" in the Methodist Episcopal Church, caused by an uncomfortable failure of its funds to provide the support of its bishops. By an act of the last General Conference of that church, the support of the missionary bishops was taken from the foreign mission fund and placed upon the episcopal fund. This meant a larger demand upon the episcopal fund. And yet, in the face of this increased demand, the reported receipts for the fund in the last fiscal year were \$10,815 less than in the year preceding. The congregations are assessed on account of this episcopal fund one and three-fourths per cent of the amount paid for pastor's salaries. Verily, our Northern Methodist brethren are beginning to feel apparently that the episcopate is a luxury. The estimate for the year 1913 reveals that it will take \$243,810.88 to carry the episcopate. The high cost of the episcopate is divided as follows: Salaries, house rent, stenographic expenses of all bishops, \$202,416; traveling expenses of all bishops, \$24,815.49; allowances to widows of bishops, \$6,212.50; moving expenses (this year) \$6,679; office rent, attendance upon anniversaries, printing and sundries, \$3,787.89. Total, \$243,810.88. Let non-episcopal churches take what comfort they can from these figures.

Interchurch Comity at Worcester

The Congregationalists and Methodists of Worcester through their pastors have entered the following compact: "We, the pastors of Methodist and Congregational churches of the City of Worcester, the district superintendent of the Methodist church and the president of the Worcester City Missionary Society hereby make a joint declaration that it is our intention in the future to take no steps toward the extension of Christian work in Worcester until representatives of the two denominations shall have fully consulted together." The *Congregationalist*, reporting the compact says to Christians of other cities: "Go and do thou likewise!"

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Balaam: The Wasting Conscience

The view that Balaam betrayed his conscience is not held by all students of the Old Testament. There is a recent study of Balaam by George Adam Smith in the *Expositor*. I quote from it the following paragraphs which present the seer in a more favorable light than that in which Christianity has usually seen him.

"Balaam is essentially an Arab seer of an early type, the type which combined the priest's office of ritual, the diviner's reliance upon spells and lots, and the prophet's use of ecstasy and trance. Some of these men rose to great fame in Arabia, and were frequently called from a great distance, as Balaam was called by Balak, to assist chiefs or tribes who were in difficulty. One of the principle functions for which they were employed was to curse the foes of their employers; and this was regarded as a sacred function of divine efficacy, and was accompanied by sacrifices and other rites and by the reading of omens and the casting of lots."

"To such practices our text states that Balaam was accustomed. He himself directs the building of altars and the elaborate sacrifices which precede his oracles, and he goes to seek for omens. Observe also in Chapter twenty-three, that when one site for these performances proves inauspicious and fails to compel him to curse Israel, he consents on Balak's motion to change the stage on the chance that his message may change with it. That is a resource characteristic of paganism all the world over; and along with other features of the story proves the writer's fidelity to the religious conditions of the time."

"But while continuing to try all these, his professional rites and shifts, Balaam holds true to one thing, that he will only speak the word which God shall speak to him. To this he is constant, making it plain both before he will consent to come with Balak's messengers and throughout the course of gambling artifices which after his coming are employed to influence his message. His faithfulness is rewarded and his patience to listen receives an answer. The word comes to him, and it is a word not to curse but to bless."

"On what does Balaam base the conviction for which he has waited so impartially, and which when it arrives is strong enough to overwhelm his former practices and ideas? He rests it on the fact that God has already blessed Israel. There is no use in him, Balaam, fighting against a Divine Fact. That is the whole matter—very simple and very clear."

The early Hebrew seers were like their Arab kinsmen. They were busy with ritual and with divination by omens and lots. "Such men, bred like Balaam in more or less servile relations to the truth, subject in many ways to the superstitions and false science of their age, God lifted out of their slavery and, in the words of Christ, made them His friends. They enjoyed, as they tell us, a close communion with Himself. They were forgiven and they were trusted afresh by His Grace, past all their deserts or abilities. They were steeped in His purity, His patience and His love. He led them into the secrets of His nature and His will. He made them partners with Himself in His Passion for men. By their own sufferings for the sins of others, He gave them an understanding of His very heart; and they felt how it was not only full of travail for the spiritual victory of His children, but itself bore to the uttermost weight the shame and misery of their sins and defeats."

If Balaam then is no longer for us all an example of a

wasting conscience, he shows us how to respect our sense of right. An example of that sort is more useful than one of a man who missed his opportunity. We wrong our conscience when we have no great purpose to which our lives are dedicated or when having a purpose we are caused to swerve from it by love of pleasure or dread of pain. Every day we are tempted to forget our high calling. Both failure and success are temptations. If we fail, we may say, "What's the use? There is a little pleasure at hand, why reject it for the sake of some future enjoyment that may never come?" If we succeed, we are in danger of overemphasizing the externals of power and place and of ignoring the righteousness of the heart. Again, in a world where differences of opinion obtain as to what is right, it is difficult to hold opinions of our own and at the same time grant to others the right to think for themselves. Neither the opinionated man nor the man without convictions has the right sort of conscience. [Midweek Service, April 2. Num. 22-41; 31:16; Jude 11.] S. J.

Church Sends Greetings to President Wilson

President Woodrow Wilson's Inaugural Address promises to become a classic, possibly ranking alongside of Lincoln's Gettysburg speech. If the Prophet Amos had been making such an address, it is hard to see how the prophet could have done better. The address is fired peculiarly with the prophetic spirit of Amos. It is a sermon. Moral passion distinguished it more even than its literary excellence. It is, in effect, a challenge to the Christian manhood of the nation by an unmistakably Christian statesman. It is therefore fitting that the Federal Council of the Churches of Christ in America, should at the outset of the President's administration greet him as follows:

"To Hon. Woodrow Wilson, President of the United States: The Federal Council of the Churches of Christ in America extends to you the good will and the prayerful sympathy of the Churches of Christ, and tenders you the serious and earnest co-operation of the forces represented by the churches, as you take up the task, as the chief magistrate of the nation, of guiding the moral forces of the people, and of the leadership of the nations of the world."

"Your warm and sympathetic sense of our democracy; your conviction expressed in so many ways, both by utterance and execution, that our social order must be fashioned after the Kingdom of God as taught by Jesus Christ; together with your public faithfulness and your personal faith, lead the churches of the nation to look with confidence to the performance of the serious and solemn duties of the coming years."

"The beginning of your first Quadrennium as President is almost coincident with the beginning of the Second Quadrennium of the Federal Council. While you are planning for these four years, the Federal Council is also projecting for the same term of years, larger movements in the interest of the spirit and realization of Christian unity expressed by the Council. It is to be hoped that, without unwise embarrassment, with both sympathy and discrimination, with social vision and social emotion, the political forces of the nation, and its moral forces as embodied in the churches of Christ, may feel and serve together for the social and spiritual wellbeing of the people."

Sorrow-Without Hope

In the midst of the expectant hope and joy which stirs the world at Easter time, a life passed into the unknown, leaving to the sorrowing ones here an estate and three dying wishes. Those who loved and sorrowed were, according to these wishes, to be denied the sweet privileges of laying the body of their beloved one in its last resting place, of reverently laying upon it Easter lilies, as emblems of their love, and hope, and of committing the soul to the tender care of God. Instead, not one unnecessary penny was to be spent upon funeral expenses; a common wagon was to carry the body to a crematory where, after cremation, the ashes were to be scattered to the four winds of the earth; and all "so-called Christian rites or ceremonies" were expressly forbidden. And all this to be done "in the name of that unknown, unseen force that created, controls and directs the affairs and destiny of man."

Without any commentary the newspaper states that friends assembled at the grave and that a minister of the gospel conducted services there. So, the little group, left on this side of Eternity, are witnesses that the hope, born at Easter time centuries ago, will always live. The human heart will believe in immortality whether or no. The dying wishes of those we love often seem to us to be inspired by a more than earthly vision and to bind us with an authority, born not of time, but of eternity. But such authority is not so binding as the insistent claims of immortality for recognition. No commands, uttered "in the name of an unknown, unseen force," can ever triumph over the hope and faith offered to a sorrowing world by Him who "brought life and immortality to light."

White Ribbon Ideals at the White House.

Race customs are hard to down. It took a long time to discredit duelling. Even after the conscience of society had been aroused to its immorality, those who refused to fight frequently had the charge of cowardice flung at them. It has been the same with temperance. Mrs. Hayes was the first mistress of the White House to do away with liquor at state functions, and all through her husband's administration, she was subjected to a fire of cheap criticism. The recent announcement that President and Mrs. Wilson are likewise to banish liquor from the public functions of the White House has elicited similar criticism. They are "narrow," it is said, and one London paper expresses the fear that the new president is a crank, which only illustrates the delightful provincialism of some Englishmen in its implied ignorance of the constantly growing temperance sentiment in this country. But not only have President and Mrs. Wilson announced that liquors will be taboo at their table, but other leading families in the administration are to adopt the same practice, among them Vice-president and Mrs. Marshall, Secretary and Mrs. William J. Bryan, and Speaker and Mrs. Champ Clark. Surely the temperance "cranks" are neither isolated nor obscure! This policy ought to commend itself not only to temperance advocates, but also to those whose moral standards permit personal liberty in the matter of the use of liquor. Why it is "narrow" and characteristic of a "crank" not to have liquor on the table is difficult to understand. The example of the first lady of the land and other Washington leaders may have no particular effect upon those for whom the church and religion mean little, but it ought to brace up mightily a good many church members who have conformed to the growing habit in certain circles of using liquor at social functions, if not having it constantly on the sideboard.

One Day Rest in Seven

Modern society is becoming so complex that industry is getting to be of necessity more and more continuous. "During May, 1910," states the United States Bureau of Labor, "50,000, or 29 per cent of the 173,000 employes of blast furnaces, steel works and rolling mills covered by this report (all those in the United States except the Bethlehem Steel Works) customarily worked seven days per week." In the Bethlehem Steel Works, "out of 9,184 persons employed (in January, 1910) 2,628 or 29 per cent worked regularly seven days a week. Sunday work was the rule and was not considered overtime." The rush of modern conditions has made continuous seven-day toil a necessity. "Sunday laws do not and cannot deal adequately with the situation," says John Fitch. "Stop all trains, all street-cars, all heating and lighting plants, all delivery of milk, and all garbage removal, on Sundays, and the great cities will suffer as under a pestilence. Stop the blast furnaces, smelters, and other industries which for technical reasons require continuous operation, and those industries will be paralyzed." In sixteen groups of occupations employing about 180,000 trade-union members in the state of New York one man in every five worked regularly seven days a week. In Massachusetts in 1907 a joint legislative committee estimated that 221,935 persons, or over 7 per cent of the population, were engaged in seven-day labor. A new type of law is needed based on a new principle—a law that will forbid an employer to work his men seven days a week, and yet permit an industry necessarily or desirably continuous to operate seven days a week. The American Association for Labor Legislation has a standard bill for one day rest in seven which it is trying to introduce into all states. More than ever people are realizing that Sunday legislation must recognize economic as well as religious sanctions.

Russians Persecuting Baptists

Religious persecution by Russians, as all the world knows, is one of the fine arts of the Holy Synod of the Czar's domains. For years, the world, and especially the western hemisphere, was shocked at the series of persecutions visited upon the 5,000,000 Jews of Russia. We have not heard recently of these persecutions, but every now and then the trained persecutors of Russia are turning their judicial guns on Christian believers and workers not attached to the state religion. It appears that the Baptists are encountering persecution there now, as they have encountered similar treatment in every land where they have come in contact with a more settled religion. A Baptist pastor in St. Petersburg, William Fetler, has written to American friends of a new outbreak upon Baptist missionaries. Local authorities have harassed them in petty ways. The general government threatens to forbid preaching itineraries. This will certainly cramp the Bap-

tist missionary conscience. Heavy fines, imprisonment, and even exile may be their reward. A Rev. V. Pavloff, of Odessa, reports that he has had to pay a fine of \$250 for performing a marriage ceremony for two members of his own church because the police discovered the bride had not formally declared before the magistrate her separation from the Orthodox communion. An indictment also hangs over his head, alleging that he allowed a statement by a Baptist to the effect that the latter was influenced in his apostasy from the Greek Orthodox Church by the disgraceful character of its clergy. If convicted under this indictment, Pavloff goes to prison for conscience's sake. It is reported that all the Baptist chapels in the province of Livonia have been closed and padlocked by the secret service agents of the Czar.

Our Churches and Our Charities

When a university professor, deeply interested in a special department of philanthropy, attacks through the press the whole Christian church because churches have not responded to his appeals as he thinks they should, he makes a serious mistake and one which is not likely to benefit his cause. In the first place we have in the United States, according to the federal report just published, 5,397 benevolent institutions, enough to confuse contributors, and, except a very few supported by Jews, they are all the offspring of the church. When that attack declares the church is "peculiarly indifferent to the welfare of children" it is sufficient answer to know that 1,365 such institutions in the states are exclusively for children and 1,442 others admit children. We asked the well known head of one of the best known of these independent organizations for the care of children—their instruction, nurture and intellectual development here in Chicago—who were the helpers in her work. The answer was direct and unequivocal, "Christians; I have never had a secularist last over three weeks in the actual work." Such institutions are the distinguishing feature of a Christian civilization. Drop out the church and they would drop dead.

—The Children's Day Association in Chicago is doing a grand, good work in a small way and has set a new standard for personal service charitable work. With the service of one paid visitor, assistance of executive officers and the 163 members, the association clothed 115 children, either to enable them to go to work or to school; furnished Christmas dinners for 129 families; remembered forty-two families with money gifts at Thanksgiving and boarded ninety-four children from one week to five months. Twenty-six of these boarded children were infants under one year old, for whom there is no institutional provision in Chicago except the Foundlings' Home, where the mother must relinquish the right to her child. Forty-three homes were re-established, the greatest amount spent on one of them being \$68. Emergency relief was given 810 families and 1,544 children were directly benefited at a total expenditure of approximately \$5,000.

—Bishop C. E. Cheney of Christ's Reformed Episcopal Church, Chicago, has just completed his fifty-third year as its rector. The bishop is still in excellent health and there is no talk of his resigning for another ten years. Bishop Cheney out of his years of experience says: "Avoid a leading contributor. It is hard for a church to succeed that has an overshadowing member. Let the burden of support and work fall equally on all alike." The Bishop thinks that Chicago has changed since he preached his first sermon at Twenty-fourth street and Michigan avenue. The day he arrived he drove away out over the prairie from the end of Michigan avenue at Twelfth street. He had been called to Christ's Church, Carville, not Chicago, the Illinois Central shops having created a village away out at what is now downtown Chicago.

—The churches of Washington are already after Mr. Bryan to become a member, knowing full well that the fact of his membership would have a most stimulating effect in strengthening the work. Mr. Bryan has been invited to take charge of the Young Men's Bible class in the First Presbyterian Church Sunday-school, and in consequence the membership of the class is going up by leaps and bounds. Mr. Bryan has not yet accepted.

—The ministers of Evansville, Ind., led by Rev. J. A. McNair, got after the business concerns of that city whose female employes were receiving very low wages. The result was an increase in wages for girls in Evansville. A ministerial body can do more perhaps for reform than a senate commission when it takes off its coat and goes after some of the tangled problems of the day with its sleeves rolled up.

—Scenes from the life of Christ are being shown in all St. Paul motion picture houses during the week preceding Easter. The slides are furnished by the Social Service church, which is behind a movement to lift the moral standard of pictures.

DR. WILLETT'S MISSION TOUR

An Inland Sea

It often occurs to the traveler in Japan that a somewhat undue amount of beautiful scenery has been lavished upon this island. There are other spots on the planet which are beautiful in some degree, the Rhine, Switzerland, Niagara, Kentucky and California. And then there are tropical lands where the wonder of vegetation never ceases. But in the combination of the most pleasing and impressive of natural beauties, mountain, river, forest and sea, with the artistic devices that the skill of man has contrived, Japan seems to have the place of leadership.

That was what we thought as we left Kobe for two days of travel westward on the Inland Sea, that body of water that flings itself far across the land from the Yellow Sea, and reaches from Kobe and Osaka on the east to Nagasaki and Shimonoseki on the west.

We had seen something of the hurrying life of Yokohama and Tokyo; we had taken our way to the mountain retreats of Nikko and Lake Chuzenji under the shadow of Nantizan, and of Myanoshita and Lake Hakone beneath the snow line of Mt. Fuji; we had visited the historic sanctuaries of Kamakura with its temple of the war-god Hachimon, Nara, with its temple dancing girls, at each of which there is a huge image of the meditating Buddha; we had spent delightful days at Kyoto, the old capital, a city of wonderful temples and still more wonderful schools; and we had passed all too brief a time within the walls of Osaka, whose ancient castle contrasts strongly with its many factories, and with Luna Park, its amusement ground; and along the hillside at Kobe, whose modern, and almost European appearance, and great Commercial College under governmental direction, as well as its many and admirable mission schools for boys and girls, make it worthy of a visit of many days.

To the Land's End of Japan.

It was on a Saturday evening that we took the ship at the Kobe docks to make the journey westward to the Land's End of Japan. The lights were just coming out along the streets and up the hillside, where the great red eye of the court-yard light at the Tor Hotel seemed to gather to itself the converging lanes of light. Presently the little ship dropped the cables and slipped out into the darker night, and the city was left behind.

The boat, the Tonagawa Maru, was only of a few hundred tons, and had just about cabins enough for our party. The rest of the passenger list was a miscellaneous assortment of Japanese, of second and third class, and the latter can be very simple and primitive on a boat of this sort. But none seemed to mind. The deck or the bow were good enough. The first class cabins opened directly on the main deck, with a very narrow passage along the side, and from time to time the other people on board came and looked curiously and amiably in through the doors to our cabins, which the warmth of the night had induced us to leave open.

Toward midnight, lured out by the brilliant moonlight, I stood for a time by the gunwale, when presently I saw that several of the crew were taking the inevitable Japanese hot bath. There was a little room forward into which they went one at a time, and

presently returned to the open deck, where the air began to be chilly, steaming from the boiling to which they had just consigned themselves. There were at various times at least a dozen gathered in this cheerful and unabashed devotion to the gods of the boiling springs.

Enchanting Scenes Suggesting Worship.

The next day was Sunday, and all day long we were in the midst of some of the most enchanting scenes it is possible to imagine. We should have preferred to spend the day as is our custom. But in the necessity which lay upon us to make the journey partly on that day we found compensation in the thoughts of wonder and worship which the scene suggested. Hour after hour we sat on the upper deck in the midst of a panorama of mountains, hills, valleys stretching away to hide in the uplands, towns hugging the shore and sending out little cargoes of people and merchandise to hail the passing ship, lighthouses and fortifications set upon hills, fishing junks, with curious high bows and sails of al-

ternate white and black, traffic-boats whose power was usually a woman working with curious rolling motion the single oar at the stern of the craft, islands around which we had to make our way with care, and channels so narrow that it seemed hardly possible to pass through, or so completely land-locked that there would be no exit.

Then we would slip quietly by some town, whose stone docks we almost touched without stopping, and into all the privacies of whose domestic life we could look without exciting the least interest or resentment on the part

of the villagers. Then again it would be a large harbor, in which war ships were gathered for practice, to be reviewed by a member of the government. And in the meantime the people who came and went, arriving from the towns along the shore, or leaving us as the boat paused opposite some landing, were a constant source of interest. They were all curious, interested, observant, but wholly unconventional in many of the matters concerning which a westerner is sensitive.

The Island of Miyajima.

And so the day wore to its close, and long after dark we reached the island of Miyajima, where we were to stop. The ship, as usual did not go to the dock, if there was one, but waited for the small boats to come out for cargo and passengers. Presently we saw the lights of the hotel launch approaching, and were soon making our way across to the little hotel dock, at some distance from the town. Then we were led around the face of the cliff from the landing to the Miyajima Hotel, and waited for morning to bring us the satisfaction of seeing one of the most beautiful places in Japan.

The island is perhaps a mile from the mainland, and along its front the tide comes and goes over a wide stretch of beach. Out in the tide-water stands the famous torii, or temple gateway, which is one of the favorite devices in Japanese art. It is most picturesque, forming as it does a sort of sea-gate to the sanctuary, which however, is never approached that way. The town, of which the temple is the most significant building, sprawls along the shore for half a mile. Just back of it rise the hills, whose sides are covered



Torii at Lake Hakone.

with beautiful maples at this season of the year.

There are no vehicles of any sort on the island. You can wander about through the forest-covered hills, or stroll along the shore past the town to the school, or take a boat and circle the island, taking in the lovely views from every side. The hotel is a rustic, comfortable place, which is open all the year through, and it is not strange that people come from all the near-by cities to rest in so enchanting a spot.

School of the "Lady of the Decoration."

From Miyajima we took the little hotel launch across to the railway station on the line which connects Tokyo and Shimonoseki, and went to Hiroshima where there are two important schools for girls, one of which is connected with the story of "The Lady of the Decoration." The authoress of that charming series of letters was not there, but we visited the kindergarten in which she is chiefly interested, and saw the girls of the school in their chapel assembly as well as the regular school work. Many appreciative references were made by our hosts to the visit of Professor Mac-



Temple Dancers at Nara.

Clintock of the University of Chicago, who came over to Japan and China from his educational work in the Philippines last year, and delivered lectures in a number of places.

On the return to Miyajima we saw one of the astonishing sights of the Inland Sea, immense numbers of jelly fish, which at points were so numerous as to completely cover the surface of the water. It is a common sight to see one or more of these curious sea creatures in waters of this region, but the enormous numbers gathered in this channel were almost beyond belief. Their thin, soft white films lay outspread in vibrating circles, seemingly too fragile even to expand and contract in the breath-like pulsations that made them so fascinating to watch.

From Miyajima we took an afternoon train at the little station on the the through line, and all the rest of the day, and until ten at night, we were running along the shore of that beautiful Inland Sea, catching sight of little craft in one place and of ocean-going steamers in another, with alternating pictures of bamboo groves, garden spaces, villages with fishing boats in the harbors, country roads with loads of vegetables, turnips, lettuce, hay, firewood, charcoal, fish, pottery and scores of other market materials, carried by men, women and donkeys.

First Unpleasant Weather.

As the evening came on a cold rain set in, and we saw that we were to leave Japan in the midst of almost the only unpleasant weather we had experienced during our stay. Rains there had been, but none of serious or uncomfortable sort. In most cases they had been just sufficient to bring out the funny bamboo umbrellas in such multitudes as to make the streets look like a shiny, slippery moving mass of yellow circles. But this was a steady, heavy down-pour. And as we pulled into the station at Shimonoseki the jinrikisha men drawn up in the shelter of the railway shed did not look as if they cared even for the fares that would take them out into the wet.

Fortunately for us there was no need of such exposure. We had a brief wait, in which the luggage was rechecked, and then presently were conducted to the little tender at the foot of the covered pier, in whose stuffy little cabin we took a ten-minute ride out through the many ships in the harbor to the Oji Maru (you will notice that every Japanese boat of any size is named some sort of a "maru," or ship), and soon we were under steam for the coast of Korea, across the rather unquiet strait which connects the Sea of Japan with the East China Sea. The Japanese chapter of our journey was all too soon at an end.

A New Court for Girls

Judge Pinckney of the Chicago Juvenile Court, has added to the admirable changes which he has already made, another of very great importance. What is practically a new court, with the purpose of shielding delinquent girls from morbid hangers-on in the Juvenile court and of obtaining data on the social evil, was opened recently in connection with the Juvenile court in the county building. Miss Mary M. Bartelme, for sixteen years public guardian, is the "judge." She was appointed by Judge Pinckney as a sort of master in chancery to hear cases of delinquency and report to him. "The object," she said, "is to get at the truth. Many girls lie when they are subjected to the gaze of men in the courtroom. We take only one case at a time. All of the assistants are women. One girl, only 14 years old, was on trial to-day. She told us everything—things she could not possibly have told to Judge Pinckney. We learned the truth about her." From the success of the first day the new "judge" was hopeful that in a few months she might be able to furnish statistics which will be of vital importance in analyzing the social evil. The court room is on the tenth floor of the county building adjoining the Juvenile court, where Judge Pinckney hears the boys' cases. While theoretically the purpose of the new department is to get at the truth, this branch of the court should be made to serve important moral interests. The method by which women, and especially young girls, have been and are placed on trial in the presence of a crowd of loafers violate every principle of decency. May this excellent departure be but the beginning of a wide reaching reform.

Abbie Ben Adams

Abbie Ben Adams, may her life be spared,
Awoke one night and felt a trifle scared,
For on her shirt-waist box, cross-legged, sat
A vision writing on a little slate.
Exceeding nervousness made Abbie quake,
And to the vision timidly she spake:
"What writest thou?" The vision looked appalled
At the presumption, and quite coldly drawled:
"The list of Our Best People who depart
For watering places sumptuous and smart."
"And I am in it?" asked Miss Abbie. "No,"
The scornful vision said: "You're poor, you know."
"I know," said Abbie: "I go where it is cheap;
I can't afford mountains or prices steep.
But, just jot this down before you fade—
I never leave my mission dues unpaid."
The Vision wrote and vanished. Next night, late
He came again, and brought his little slate,
And showed the names of people really best,
And, lo, Miss Abbie's name led all the rest.

—Carolyn Wells with Apologies.

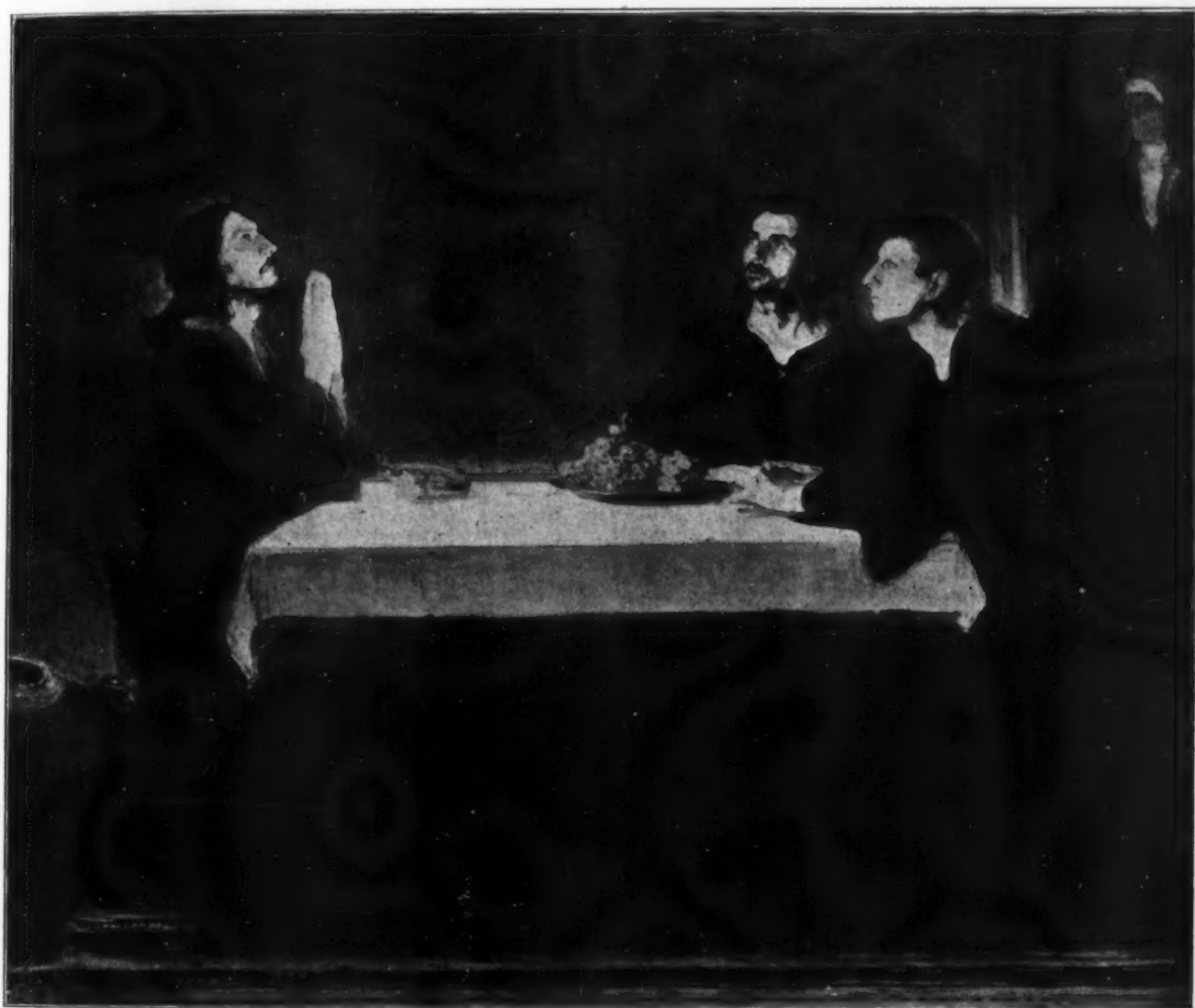
New Timber in the Cabinet

Years ago, in his book on "Constitutional Government," President Wilson, then professional historian, pointed out that in the early years of our government it was common for the president to summon to his cabinet part leaders and veteran politicians, but that more recently the tendency was to disregard politics and secure experienced men of affairs rather than those whose chief profession was that of politics. The new cabinet on the whole is an illustration of this tendency. The men selected by President Wilson to be his advisors come largely from the South and East. It may be thought by some that the appointment of the new secretary of state, William Jennings Bryan, is one of the political order. It must be remembered, however, that Mr. Bryan's connection with the peace movement, his contribution to the Taft arbitration treaties, and his acquaintance with the world's leading statesmen, are qualifications for this office which will please most people except the militarist class and those who have benefited by the "dollar diplomacy" which has been the recent policy of the state department. The appointment of Franklin K. Lane, of California, as secretary of the interior, is regarded by those who know as a guarantee of a sound conservation policy, one of the most vital public questions to be determined by the new administration. Another appointment which will probably give offense to the militarist class is that of Josephus Daniels, of North Carolina, which seems to indicate a not overly aggressive naval policy, which on the other hand will please more people than it will offend. Many have felt that the cabinet would have been greatly strengthened by the presence in it of Louis Brandeis, of Massachusetts, who was, however, if newspaper reports are to be relied upon, strongly opposed by Governor Foss. As a whole the cabinet is progressive. No reactionary is in it. For practical influence it will far outrank the members of the cabinet whose portfolios have just been given up.

A Christian Painter of Christian Pictures

Autobiography of Henry Ossawa Tanner

EDITORS' NOTE: The art struggles of Henry Ossawa Tanner, the American colored painter, son of Bishop Tanner of the African Methodist Church, lend themselves to singularly interesting story telling. Their intrinsic interest is heightened greatly when the artist himself tells the story. Mr. Tanner now lives in Paris, where his color does not count against him, and where he and his wife have always moved freely in such society as they chose. Two of his pictures hang in the gallery of the Luxembourg, one of them being "The Disciples at Emmaus" which it is our privilege to reproduce here. Dr. William E. Barton, the artist's personal friend, has written the interpretative suggestions accompanying the smaller reproductions on the following pages.



THE DISCIPLES AT EMMAUS. PAINTING BY HENRY O. TANNER.

I BECAME AN ARTIST at the age of thirteen. I was walking out with my father one fine, fair afternoon in Fairmount Park, Philadelphia, and there for the first time I saw an artist at work. Since that moment I, too, have been an artist. He sat in the park with his easel and palette, painting a tree, using a spy glass now and then to assist him in the detail. As a school boy I had been accustomed to draw pictures on my slate, and somewhat to the detriment of my lessons, but all this was without aim or purpose until I saw a living artist actually transcribing nature and interpreting it with oil and color. That night I shortened an awning that hung over our kitchen door, made a palette out of the cover of an old geography with a hole jabbed through for my thumb, and I began to paint.

I was one of a large family, my father a minister and later a bishop of the African Methodist Church. My birthplace was in Pittsburgh, but we seemed likely to live sometime in Philadelphia and my father was trying to buy a home. However, after a long conversation with my mother I secured 15 cents, and with this I went to work next morning, returning to the spot where I had seen the artist and endeavoring to paint the same tree. I got more paint upon myself than I did upon the canvas, but I went home happy and well satisfied with my first attempt. I turned my

picture right side up and upside down, and from whichever point of view I regarded it I was sure any one would recognize that it was a tree. The picture looked better upside down than any other way, but that fact did not in the least disturb me. I was an artist, and I have been one ever since.

From that time onward I was all aglow with enthusiasm, working at spare times between school hours, and soon afterwards my companions knew—indeed I had no hesitation in proclaiming it to them—that I was an artist. Some of them were thoughtful enough to tell me that all artists lived in garrets and died poor. My answer was ready. I was not going to be that kind of an artist. I was to be no ordinary, every-day artist, but one who obtained recognition and grew wealthy and great.

After school I would often go down on Chestnut Street to see the pictures in the galleries, and they delighted my soul. I soon had my favorite subjects. I was to be a marine artist; indeed, I definitely decided that I would be America's greatest marine artist. I saw a note in some art journal that the great crying need of America was a good marine painter. I never hesitated, but determined to supply that need. This was within a year from the time that I became an artist. I still was thirteen years of age.



JESUS LEARNING TO READ. BY HENRY O. TANNER.

One of his most recent paintings, and one of the most attractive as well. There is something in the face of Mary and her son which holds the visitor's attention and causes him to suspect some more than usual interest on the part of the artist in their portrayal. I asked Mr. Tanner where he found his models for that painting, and after a little hesitation he told me that they are his own wife and little son.

I later came to know that even then there were a number of very reputable marine painters in America, but I do not think that if I had known the fact it would in any way have altered my determination.

Something occurred to change this plan, however, and this was my meeting with an animal painter, Mr. J. M. Hess, now dead. From him I learned that animal painters were even less numerous in America than marine painters. I determined that my country should not be left longer in this deplorable situation. I renounced the inviting field of marine painting to become the great American Landseer. By this time I must have been fourteen.

During one of my school vacations I worked and saved \$50. This was earned with the express understanding that it should be devoted to study. But with whom should I study? What great artist should I make greater by instructing me and receiving some part of this \$50? I made the round of the studios. Alas! it was a disheartening process. The artists had other pupils, or they had no time for pupils, and the men whom I first visited had little time to bestow on a boy who knew nothing and had little money. Finally, Mr. I. L. Williams agreed to take me for \$2 a lesson. I was so excited I could hardly wait for the appointed day. What a wonderland his studio was to me! I was dazzled, I was dazed by the thought that at last I was to be the real pupil of a real artist. What astonishment I should now make! What great pictures I should begin immediately to paint! How I should strive in a few lessons to overtake his one other pupil! I dreamed of it by night, and my day-dreams were on the same subject and not less vivid.

The day or two of waiting finally passed. I did not know before how less than half a week could seem a large cross-section of eternity. I was on hand long before the appointed hour, and I spent the time after my hasty breakfast walking up and down Chestnut Street waiting for it to be nine o'clock. At last trembling with excitement I entered the studio and met this most kindly old artist. His first question was, "Can you draw a straight line?" I never had tried, and he suggested that I try. I tried for three hours to draw simple, straight lines, horizontal and perpendicular. At the end of three hours I paid my \$2 and left.

Philadelphia did not contain on that day a more thoroughly disheartened boy. So this was art! This was all I was getting for my precious \$2. My dreams were smashed to smithereens. My confidence that I could ever be an artist mocked me from the sheets of my faulty efforts to draw straight lines.



MARY. BY HENRY O. TANNER.

The Virgin sits in a room almost completely bare, a low-arched roof above her, with a water pot beside her, and her sewing in her hands. This is all one sees at first till following her own vision the eye rests upon the cradle toward which she looks in wonder and with something of foreboding in her half-comprehending eyes.

It took a couple of days to restore my depressed spirit. One thing was decided. If I should have to learn to draw straight lines I should have to do it by myself. To pay \$2 a lesson for this would be likely to ruin a Rothschild, so I set myself to drawing straight lines and plodded along as best I could without instruction.

I must have made a little progress, for the next summer while at Atlantic City I made a sketch of a wrecked schooner driven ashore in a great storm. My ambition to become a great marine painter had left me, but I must have made a little progress, for an amateur artist noticed my sketch and commended it. He learned that I was from Philadelphia. That was his home. He offered to give me some instructions on our return in the fall. He became like a father to me. He was a man of generous impulses, though erratic, and he required a complete renunciation of all ideas not in accord with his own. Every whim of his had to be religiously followed. I lived for a year in his house, and though it was a most constrained life and our acquaintance came to a rather sudden ending, I have much to thank him for. We had a misunderstanding, and I found all my belongings outside of his studio door. I made several efforts to see him, but without avail. I never met him but once again and that was years afterward.

About this time I left school, and my father, feeling the uncertainty of an artist's life, put me with a friend to learn the flour business. But this work proved too trying for me, and a severe illness, from which I did not fully recover for many years, brought my career as a merchant to an end. My family decided to let me be an artist if I could. I was now a lad of eighteen, hampered by frail health and lacking in money. Friends advised me to go to the Adirondacks. But how? Though no very feasible way appeared, necessity found a way. My dear mother finally saw me off, expecting, as she told me afterward, never to see me return alive. But I got to the Adirondacks and returned alive, thankful to this day to the good God who opened the way and gave me friends, filling me with confidence for the future, and who never deserted me in those darkest days.

Upon my return to Philadelphia I had the good fortune to make the intimate acquaintance of Mr. C. H. Shearer, an artist, whose stories of life in Düsseldorf and Munich fired my desire to visit Europe. Besides this, he gave me personal advice and helped me to reduce the bitterness which at this time had crept into my life, and gave me a hopeful view of my individual situation. A visit to him always renewed my courage. There were things in

my life then that were very hard to endure, and it was he who helped me with the idea that I might have qualities that, cultivated, would help me to conquer in the battle of life. He called my attention to my own best qualities and encouraged me to cultivate them. He told me I had an attractive manner, which made it easy for people to like me, and he encouraged me to put bitterness out of my soul and to cultivate the best within me.

About this time Mr. Thomas Eakins, under whom I was studying in the Pennsylvania Academy of Fine Arts, gave me a criticism which aided me much. I had made a start on a study which was not altogether bad; indeed, I think it was the best thing which up to that time I had ever done. He encouraged me to go on with it, but I was so afraid I should destroy what I had done that I really did nothing the rest of the week. He was disgusted and gave me emphatic orders to work it over. "Get it better or get it worse," he said; "no middle ground compromise." This advice has helped me ever since. Mediocrity is the foe of real excellence.

I began to paint sheep pictures. I made this discovery, that while a flock of sheep is docile and peaceful, one sheep alone is the most stubborn, balky, befuddled, run-away animal that any one can imagine. The individual sheep has hardly any of the characteristics of the flock of sheep. I finally succeeded in painting a sheep picture, which I traded for a pair of antlers, worth \$10. I thought I could sell the antlers, perhaps for \$5. Everything in creation seemed to have market value, except pictures.

Yet, now and then I began to sell some of my paintings, and about this time I met with substantial encouragement from Bishop and Mrs. Hartzell, through whose assistance I arranged an exhibition of my pictures in Cincinnati in the fall of 1890. They did their very best for me, but I did not sell a picture. I would gladly have parted with the whole collection for \$25. However, I had saved a little money and my friends made up a sum



ELIZABETH. FROM PAINTING BY H. O. TANNER.

A striking interpretation of the Visitation. Elizabeth sits facing a table with fruit and a water jar before her, expectant of her approaching motherhood. Into the open door enters Mary and Elizabeth greets her with uplifted hands, chanting the Benedictus.

beside, and on Jan. 4, 1891, I set sail for Rome, by way of London and Paris.

I did not get to Rome. I stopped in Paris and began painting there. I had little money, and I suffered much self-denial, but I never suffered anything on account of my color. No bars were ever put in my way. From the beginning I was counted a hopeful student, and in time I was called a credit to American art.

I began painting at the Académie Julian. Never had I seen or heard such a bedlam, nor beheld men wasting so much time. Windows were nailed fast at the beginning of the cold season and for five or six months never opened. Fifty to sixty men smoking in such a room for two or three hours at a stretch would make the room so thick with smoke that one could hardly see the model. All the competitive examinations, known as concours, came on Sunday. I disliked this and was at not a little disadvantage. I made a canvass of the foreigners to see if enough of us objected to this to bring about a change. No considerable number objected, but I am sure we could not have changed the custom if all of us had protested. I did, however, argue with the secretary, and as he was a good friend of mine he agreed that should I loyally follow out all the other requirements he would change the day for the acceptance of my sketch from Sunday to Monday and would place it to be judged among the rest. This

he had no authority to do, but he did it, and to my great surprise my sketch, "The Deluge," received one of the two prizes. I had other matters of conscience also, and I need not record them here. I believe it is worth while for a man to be loyal to his conviction.

I kept a strict account of all my money and my expenses for the first two years were \$365 a year. The third year I had typhoid fever and I have no doubt that too much work and too little food were contributing causes.

I was in Paris two years before I ever heard of the Salon. Then, one Sunday, returning from the American Church, I saw a throng of people going there and followed them in. By that time I had a new ambition. I would hang one of my paintings there. My first attempt was refused. Two years afterward, in 1895, one of my pictures was accepted. It made no impression. It was skied. Had I been the son of the western farmer whose boy came to study art in New York, my father would have been proud of me. Recounting to his friends in the West what he had seen in New York, he said, "There were paintings all over the wall everywhere, but Bob's picture, my boy's, was over them all." Mine was as high as the ceiling would permit. I am satisfied no one ever saw it but myself, and it nearly broke my neck to find it.

In 1895 I painted "Daniel in the Lion's Den," and this was exhibited in the Salon in 1896. For it I received my first official recognition. It was only a "mention honorable," but it was an honor. It brought back my day-dreams and I went to work with new heart.

More and more I worked on religious subjects. I stayed in Paris through the summer, for I had not money enough to make the usual exodus in even the cheapest way which students commonly did. In summer one can make special terms with models, and I needed all the terms I could make. I was working on "The Resurrection of Lazarus." I continued to work upon it. Upon its completion it was shown to a gentleman from Philadelphia whose business office was in Paris, and he was so much pleased with it that he thought I ought to see the Holy Land, so in February, 1897, through the generosity of this Philadelphia gentleman, I visited Egypt and the Holy Land.

My six weeks' stay in Jerusalem passed quickly, and before I could realize it it was time to return homeward. While in Venice on the way back I received the offer of the French government to purchase my picture "The Resurrection of Lazarus," for the Luxembourg. I could hardly believe it, and as the letter was three weeks old I feared by that time the offer had lapsed, so I nearly went bankrupt on a long telegram of acceptance. I received two telegrams in reply, one from the government confirming the purchase, the other from a friend in Paris, saying, "Come home, Tanner, to see the crowds before your picture."

The next year I painted "The Annunciation," but was not satisfied with the result. I tried again with better success and the newer picture now hangs in the Wiltstack Gallery in Philadelphia.

Again, I visited the Holy Land, and spent six months painting around Jerusalem and the Dead Sea and gained an insight into the country and character of the people. There I made a study of the Mount of Temptation, from which I afterward painted "Moses and the Burning Bush." I afterward commenced the picture, "The Scapegoat," which still is in a dark closet among other unfinished efforts. I also painted "Christ and Nicodemus," and I remember so well the Yamanite Jew who posed for Nicodemus. Several times I have painted "The Flight into Egypt." Up to this time I had painted only pictures of males. Now I began a series of five pictures, "Mothers of the Bible"—Mary, Hagar, Sarah, Rachel and the mother of Moses. Probably the most difficult effect I have ever undertaken is that in the picture, "Christ in the Home of Mary and Martha," now in the Carnegie Gallery.

I am glad to have won a measure of recognition abroad and now to be winning it at home. The picture, "The Disciples at the Tomb," which received the Harris prize at the Art Institute and was bought by the gallery a number of years ago, is one which I am truly glad to leave in America.

It is not by accident that I have chosen to be a religious painter. I am very glad to say that I have not been forced to paint any pot boilers for twenty years and I never do them. I paint the things I see and believe. I have no doubt an inheritance of religious feeling, and for this I am glad, but I have also a decided and I hope an intelligent religious faith not due to inheritance but to my own convictions. I believe my religion. I choose religious subjects not primarily because I believe they will interest people, nor because I consider them most salable. I am very glad if they do interest the people, and certainly am glad to sell them. Yet, I have chosen the character of my art because it conveys my message and tells what I want to tell to my own generation and leave to the future.

You will notice that the critics habitually speak of me as "young." They are quite right. A man is as old as he feels, and I marked twenty years off the number which the calendar allows me in my hope to continue for many years to come in my work of interpreting through my brush the holiest and greatest theme that belongs to the literature and hope of the world.

Etapes, France.

Grace and the Law

By G. Campbell Morgan

"Fear not: for God is come to prove you, and that His fear may be before you, that ye sin not."—Exodus 20:20.

In those wonderful days of the emancipation of the Hebrew people and their realization of a constitutional national life, Moses twice uttered these words, "Fear not." In each case they were addressed to the people when they were filled with fear. In the first case the fear was that of Egypt; in the second it was that of God.

Law is a revelation. It was a revelation to these men, first of life according to the will of God. It was a revelation to men of the standards of life in the economy of God. As the first ten words were uttered they constituted a revelation of holiness in human life. They are words which define man's relationship to God and man's relationship to his fellowman; broad foundation words, upon which all future codes were to be erected. They discovered God in His purity, in His holiness, in His justice, in His righteousness. The first four revealed denoting man's relation to God as the foundation of all morality; the last six revealed man's relationship to his fellowman as the expression of his obedience to the first four. From these words of the law, there shone upon men the light, the awful light of the holiness of God.

That revelation of holiness was in the hearts of the men who heard it, inspiration, the creation of desire, or of admiration of the ideal. Perhaps as Paul became the most remarkable illustration in the apostolic records of incarnate Christianity, so also Saul of Tarsus was the most remarkable revelation in the Bible of incarnate Hebraism. In his Roman letter he declared that after the inward man, he delighted in the law of God; he knew its glory, he knew its beauty. That is the first thing that the law does for a man.

If the law is thus a revelation of God, it becomes necessarily to the men who receive it, a revelation of themselves. When the light of the law flamed upon these men they knew their failure, and they knew their weakness; and so while it is true that law becomes an inspiration, the final word is that law becomes a condemnation. It is the revelation of failure. Because in the light of the requirement of the law I learn how I fail, and how weak I am, it rests upon me as a perpetual condemnation and denunciation. The law then is a revelation which inspires and creates admiration for goodness in the soul of a man; but as it reveals it condemns, making a man conscious how far he has come short and how appallingly weak he is.

Thus we come to the final note. "That ye sin not." There are many words in our Bible both in Hebrew and in Greek translated "sin," but the common word in the Hebrew and the common word in the Greek have exactly the same significance. Sin is missing of the mark, failure to realize; and that, whether it be wilful or ignorant. If we are dealing with sin as guilt, then the sin of ignorance brings no guilt with it. It is wilful sin that brings guilt. But if we are dealing with man, and attempting to see his place in the economy of God, and the purpose of heaven, for the true realization of life, then sin is failure. If a man comes short of the highest fulfilment of his own life, that is sin. The law was given that men may not sin, that they may not miss the mark, that they may not fail to realize the real meaning and purpose of their own lives.

A Wider View of Law.

In this connection we must take a wider view of law than Exodus affords. We go back to the beginning of human history as the Bible records it, and there we find law; not the law which was here uttered, but human life conditioned in the will of God; God uttering His own word, a commandment laid upon man as a safeguard, and revealing to him his relation to a supreme authority. That is law. Leave these earlier records and come to the New Testament, and in the teaching of Jesus we find law; but the Master goes to deeper depths, searching the profound things of human life; no longer merely conditioning external conduct, but setting up His standard in the inner recesses of motive and desire. The broadest conception shows that law is a revelation to man of himself, made by the grace of the Divine love; a kindly and tender declaration of the path in which he should go, that he may not miss his way; a statement of the principles that govern his life that he may not violate them. In Christ, men are set free from the law, which is Hebrew; but they are brought under the law of the Spirit of life. That law is the language of love. God bending over a nation, or bending over a man, says to it or to him, "Thou shalt have no other gods before Me." That is not the language of hardness, of severity, of unkindness. It is love showing the nation or the man that life must be adjusted to the supreme things in order that it may rise to the height of its possibility.

This is true of every one of the ten words; and it is equally

true of the words of Jesus. They are severe, they are awe-inspiring, they search and scorch and frighten the soul, if men will listen to them. Nevertheless they are the words of infinite compassion, of infinite tenderness; they are words uttered to my soul in order that I may know the way wherein I should go, if I am not to miss the meaning of my life, if I am to realize it in its height, its breadth, its depth, its glory. Jesus said that He did not come into the world to condemn the world, but that the world through Him might have life.

If law is the expression of grace, it is not its final word. Law brings man to a consciousness of his sin, and has no more that it can do. What will grace say to a man who stands condemned by this uttering of law? Let us first remember this. Grace does not deny that man's sin. The business of grace is not that of hiding sin or cloaking it over or denying the reality of it. Let us remember in the second place that grace does not excuse the sinning man. Nevertheless grace operates, in some infinite mystery of love, in such a way that the sin of sinning man may be forgiven, and the sinning man himself conformed to the very ideal of purity and beauty which the law has revealed. The central word of grace is that of God, "I will come to thee." That is what grace says to the man condemned under the law; it draws near with healing, with renewal.

If you ask me how grace can accomplish this, I point you to the Cross, and ask you to listen to the words of inspiration as you gaze upon the profound mystery. "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." Or again, "God commendeth His love toward us in that while we were yet sinners Christ died." By an infinite transaction in the very Being of God, grace having spoken in the law and thereby revealed to me my failure, reaches me, captures me, holds me, remakes me, energizes me; and all this in order that I may become that which law has revealed to me I have failed to be.

The Simplest Figure.

If again you ask me for an illustration of how this can be, I shall take you to the simplest figure in the New Testament used by Christ and His holy apostles; realizing that it is but a figure, realizing that it is a figure that we do not often make use of in this regard; and yet convinced that it is one of the most illuminative in all the New Testament. I mean the figure of the forgiveness of debt. What is it to forgive debt? Remember in the first place that no man can forgive debt, except the man to whom the debt is owed. Let me reverently place the illustration upon the commonplace level of the currency. Here is a man who owes to another man a hundred pounds. He has nothing to pay, he is bankrupt. The man to whom it is owed, in grace forgives it. Has he a right to do it? No one will question the right. How does he do it? By himself suffering the loss. That is the principle of the Cross. He bore our sins, He carried our sins, He made Himself responsible for our moral debts. Grace confronts the bankrupt soul and says, I forgive by suffering the loss. I know the frailty and the imperfection of all this illustration. I would not use such a figure if it were not a figure in the New Testament. Yet this is exactly what God does. He forgives by suffering loss. The very grace that is set upon my perfecting, and has given me the law that I may know what perfection is; and thereby revealed to me my imperfection, steps into the breach, gathers into itself the infinite loss, cancels the bond, and so gives me forgiveness and life.

Think once more in the realm of that illustration. On the level of human inter-relationship the illustration may break down in ninety-nine cases out of a hundred, but in the one-hundredth it is fulfilled in the sense in which I now use it. Let us go back to the two men. The one owes the other. The other forgives his debt, himself suffering the loss of that which is owed, in order to do so. What happens? The man forgiven, goes out to begin again, freed from encumbrance, freed from the burden. In the passion born of gratitude for the act of grace, he gives himself no rest until a day when he pays his debt.

I do not hesitate to use the illustration now. So will it be with all the truly ransomed. He Who met me, and revealed to me my failure, and made known to me how far I am in debt; He Who then in infinite grace bore the loss Himself, and uttered the word of freedom; He at last, by the inspiration of the love and gratitude of my heart, by an operation of power given to me in the economy of that grace, will present me faultless before the throne of God; He shall see of the travail of His soul and be satisfied.

Law is beneficent, the language of love, and yet it condemns. The grace that utters law has other things to say, and by virtue of what it is in itself brings to men more than law. It brings the pardon and power by which at last, measured by the standards of law, they will be perfect in the sight of God.

Church Life

Passing of Well-known Churchman.

Payne Avenue Church, North Tonawanda, N. Y., is mourning the death of Mr. George B. Vandervoort, one of its charter members and for many years an elder of the congregation. Mr. Vandervoort's interests included every agency that made for human uplift in his own community and in the life of the nation. With great business responsibilities he was never too much engaged to give time and personal energy to the unselfish tasks of the Kingdom. It was he who bluntly told the workers in behalf of the foreign mission equipment fund to ask for a round million dollars instead of \$500,000. "This is a million dollar age," he said. And the workers from that day set a new aim for themselves. In his domestic life Mr. Vandervoort was an ideal husband and father. Many young men were present at his funeral and testified to the inspiring influence of his personality upon their lives. Broad-minded and tolerant, without a trace of sectarian bigotry, he was nevertheless deeply loyal to his own church and counted no sacrifice too great to promote its welfare. His pastor, V. W. Blair, bears testimony to his sympathy and constancy. "His unflinching sympathy," adds William C. Hull, a former pastor, "helped me through some of the most trying experiences of my life." The church feels doubly weakened at this time because Mr. Vandervoort's death followed only ten days after that of Levant R. Vandervoort, who was taken very suddenly and whose place in church and community was similar to that of his brother.

Bible College Enlarges to University.

The spirit of the West is playing havoc with the original plans of certain Disciple leaders in the Inland Empire who had a vision of a Bible College at Spokane, Wash., and had already made a start at realizing their vision. The vision has grown since class-work was begun last September. It is now believed that it is more practicable to build a university that will meet adequately the all around needs of the educational situation than a vocational seminary to prepare men for the single profession of the ministry. "Spokane University" was therefore incorporated March 7, 1913. A tract of land, 400 acres, valued now at \$150,000 and certain to bring \$400,000 when sold in building lots, situated in a beautiful suburban relation to Spokane, has been offered to the new university on terms that call for the outlay of only \$125,000. B. E. Utz, who is known by those who know him at all as anything but a promoter of wildcat enterprises has been elected chairman of the board of trustees and president of the University, "until the right man can be secured to take this important position," he adds, referring with unnecessary modesty to the presidential office. Mr. Utz believes profoundly in the enterprise. He points out that a radius of 500 miles shows only one educational institution maintained by the Disciples—the Eugene Bible Seminary at Eugene, Oregon. It is 1,460 miles to the nearest Disciples' College—Cotner, at Lincoln, Nebr. Spokane is the logical center for an Inland Empire university, he declares. It is already the intellectual center of that great section. The citizens, regardless of denominational lines, are showing an interest in the proposed school. Mr. Utz describes what is happening as follows: "On March 6 the trustees gathered from the Inland Empire were taken in automobiles to see the grounds and then to an elaborate banquet where 300 guests were seated. Regardless of religious belief all the people joined in a most royal welcome to the trustees to whom the land was tendered. These rich orchard lands suburban to the city of Spokane, are occupied by a superior people. Many Spokane business men have their homes here. An atmosphere more congenial for Christian homes and the home of a Christian institution would be very hard to find. University Place is on an elevated ridge overlooking the rich

orchard lands of the valley as well as the city of Spokane, while it is in turn surrounded upon all sides by beautiful mountain scenery. The elevation and location of the site will make the university buildings observable to practically all through trains, being very conspicuous from eight railroads. Our beginning is very auspicious. The people generally seem to be awakening to our possibilities. Students from various sections of the country are planning to enroll for next year's work. Families are getting ready to make their homes in University Place. Conditions challenge us for leadership in a great institution."

Will Maintain Two Sunday Schools.

An afternoon Sunday-school, following the practice of some Eastern cities, has been undertaken by Central Church, Des Moines, Ia., of which Finis Idleman is pastor. It is not intended to give up the regular school which meets at the noon hour nor to urge its attendants to return in the afternoon. The afternoon session is primarily for the children of the down town community in the midst of which the church is situated and from which it draws confessedly all too small a share of its church and Sunday-school attendants. Writing of the new work Mr. Idleman diagnoses the situation and suggests Central Church's program as follows: "All the down town Sunday-schools are held at the noon hour from 12 to 1 o'clock. It is not to be imagined that everybody is free at just that hour to go to Sunday-school should he wish to do so. Many boarding houses have dinner at that hour. Many people are engaged at work—a great number of young people are assisting in boarding houses, hotels and restaurants in various ways, and not the least hindrance is the fact that nine out of ten non-Christian homes in this part of the city do not make provision so that the children can attend at that hour. The family dinner is first. Because of all these hindrances to those who might wish to attend, we propose to begin an afternoon Sunday-school at three o'clock. We shall not ask any of our pupils in the main school to return, although they will not be prohibited from doing so. We are making an appeal to the immediate vicinity of the down town section. We have an adequate corps of teachers who are both willing to give themselves in teaching and in calling to make this school a success. It will be under the supervision of the main Sunday-school. It is planned to put the very best of equipment and service into its administration. A stereopticon will be used at the close of the school to illustrate Bible geography and history. We count this but a reasonable service that we owe to our immediate vicinity. To do less than this would be to shirk our honest duty. We are but meeting our church neighborhood responsibility." No doubt other church workers in down town or rapidly shifting sections of cities will find helpful suggestion in this plan of Central Church.

Edgar D. Jones on Wilson's Inaugural.

Taking President Woodrow Wilson's inaugural address at the subject of his Sunday evening sermon recently, Edgar DeWitt Jones, of Bloomington, Ill., spoke in part as follows at First Church: "The inaugural address of an incoming president is always a matter of nation-wide interest. The inaugural address of President Wilson has been read perhaps even more widely and with deeper interest than usual. There are two reasons for this: first, the personality of the man; second, the transition period that after a period of sixteen years, returned a political party to power. The address is a model of chaste and beautiful English, of simple and noble rhetoric. There is not a pedantic term nor an unusual word in it, and the diction is the choicest. The sentences are short for the most part, although one contains one hundred and sixty-seven words, and are cogent and complete. Literally considered, the address indicates anew the skill and aptitude of Mr. Wil-

son as a phraseologist. For four years at least we may expect presidential papers and speeches of a superior literary style. President Wilson's inaugural reads in places like passages from the Hebrew prophets. The prophetic strain or note runs throughout the entire address. Take for example this fine sentence, 'The feeling with which we face this new age of right and opportunity, sweeps across our heart strings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one.' How like the prophet Micah in the sixth chapter and eighth verse of his book: 'He has showed thee, O Man, what is good and what doth the Lord require of thee but to do justice and to love mercy and to walk humbly with thy God.' The modern social gospel pervades the president's inaugural as the fragrance of an apple orchard in blossom does a day in May. Compassion for the poor, oppressed, long wronged, imparts to the oration a solemnity that strikes and stirs to the depths, strong emotions. Here and there both in spirit and cadence there is a suggestion of Lincoln in his speech at Gettysburg and his second inaugural. One may search in vain for anything approaching the partisan spirit in his address. The exultant note of 'To the victor belong the spoils' is lost in the deep, solemn chord of self-dedication by a people's leader. There is nothing visionary in the speech save in the sense that to the speaker there has been vouchsafed a vision of the world's need and the possibilities of governmental aid in assuaging social hurts. The entire document reflects the character of our new president as the water the boughs that over-arch the stream. A brave, far-seeing man, possessing the modern mind and spirit; a democrat first, without the capital "D"; a democrat second with the big "D"; and a modest, reverent, ready-to-learn type of public man—the common people have a friend at court and the kingdom of God moves on apace."

Danger in Caution, says Dr. Richardson.

"To succeed in any undertaking we must create right circumstances and a favorable environment, and then we must take some risk," said Dr. W. F. Richardson at First Christian Church, Kansas City, recently. "It is not good to be rash, but rashness is overestimated. The thing to do is to make reasonable preparations, seize the opportunity, face the way that seems to be right and eagerly go ahead. Overcaution applies also to our charitable gifts and our religious life. Some of us are so afraid we are going to help some unworthy person that we will say 'no' to a hundred who are worthy and in need. It is the same with persons who hesitate to accept Christianity until they can understand every word of the Bible. Too many want to see the end from the beginning and want to be sure of every step of the way. No one will ever become a Christian if he waits until every member of the Church is perfect and until he can understand every verse of Scripture. We should make a start and then put our trust and faith in God."

Progress in the March Missionary Offering.

Encouraging reports come from the Foreign Society office, concerning the March offering. More churches are giving so far than last year. Many new "living-links" are being enrolled. Eight were registered in one week. Words of encouragement come from every quarter. "There is a growing appreciation," writes Secretary F. M. Rains, "of the co-operation of our churches in making Jesus Christ known to the ends of the earth. Our people are coming to speak where the Book speaks on the subject of missions as upon other questions. The churches are anxious for a larger and more worthy task than they have heretofore assigned themselves. They are not satisfied with the routine and humdrum of church life that has characterized many of them in the days of the past. They have come to a new and larger religious life. There are new standards and more worthy ideals before them." Old churches, and well-to-do churches, he says, are making their first offerings to the missionary cause. The congregations that have been standing loyally by the work, year by year, are increasing their gifts. There is a steady increase in the individual gifts. Some churches

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have deferred their offerings for better weather and, in the country, for better roads. These churches are asked to swing into line next Sunday if possible. There is no time to be lost now. The missionary year is rapidly passing. The call of the missionaries on the field is to us the voice of God. They recognize the deep and wide-spread need on every hand. Missionaries, over-burdened with responsibility, are staggering under the heavy weight. It is hoped that every church will come to their relief at once. The mark before the Society is \$500,000 for the year.

Sound Psychology and Good Religion.

In the "New Life Meetings" at South Street Church, Springfield, Mo., Pastor F. L. Moffett spoke one evening on the "Beginnings of the Spiritual Life." The following sensible analysis was the preface to a searching appeal to begin the new life: "To the ordinary mind the beginning of spiritual life is full of much mystery, but when we look deeper into the subject the mental clouds begin to disappear," the speaker said. "We will take it for granted that when we speak of the soul, heart or mind we mean the same thing, and with this thought in our mind the mystery unfolds. When we speak about psychological or mental processes we mean the laws of the mind or soul. We know more about the laws of the mind than we formerly did and the minister has as much right to study the mind or soul as the physician does the body. When we talk about the heart we mean the mind. It is said in scripture that we believe with the heart. Jesus said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. There are certain mental processes that can take place or that have already occurred or are normal to the child that fit him for the kingdom of heaven. It is all a matter of mind. God appeals to the mind."

Radium and God.

"I did not bring my radium to church with me tonight," said Dr. Charles M. Sheldon, author of "In His Steps," speaking to a Sunday night congregation in Central Church, Des Moines, "but it is in my bag at the hotel. It was given to me by William Crooke, an English scientist, ten years ago and I have carried it with me ever since. Whenever I look at my radium, and I look at it often, I am impressed by a movement of tiny sparks of light in it. Those little specks of light, so small that the naked eye can hardly see them, have been going forward and receding, going forward and receding, ever since I was given the radium ten years ago. Their movement never varies in the least. When I watch them, I always think: 'Where do they get the power to move?' Nobody knows. But my answer always is: 'There is a God.'"

Church Long Closed to be Reopened.

A Disciple house of worship at Dows, Ia., closed for years, will be soon reopened and the congregation reorganized. A local business man recently conferred with B. S. Denny, state secretary of Iowa, asking whether or not the church property was for sale, and if so what the price would be. He

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worth of plating in two weeks, writes M. L. Smith of Pa.
 George F. Crawford writes: "Made \$7.00 a day." J. J. S. Miller, a farmer, writes: "Can easily make \$5.00 a day plating." Thomas Parker, school teacher, 21 years, writes: "I made \$6.50 profit one day, \$6.35 another." See what others are doing—judge what you can do. LET US START YOU in the gold, silver, nickel and metal plating business. \$5 to \$15 a day can be made doing plating with Prof. Gray's new line of guaranteed Plating Outfits. Unequaled for plating watches, jewelry, tableware, bicycles, and all metal goods.

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received a letter stating that the church property was not for sale, and that the Disciples of Iowa had no notion of giving it up. On the contrary, Mr. Denny said, plans were perfected for sending an evangelist in the near future to hold a series of revivals with a view to putting the congregation on its feet and locating a resident pastor.

Typical Informal Memorial Service.

Many memorial services for the late Mrs. M. E. Harlan are being held in all parts of the country. The business session of the Chicago C. W. B. M. board was turned into such a memorial service. Mrs. Russell the president, Mrs. Chapin of Irving Park and Mrs. Brannum of Monroe Street auxiliaries spoke intimately of the good influences of Mrs. Harlan's very recent visit to Chicago. Mrs. Brannum, whose guest she was, described the eagerness with which the missionary leader visited with her such places of interest as Hull House and the Disciples' modest Russian mission, and her grasp of mind upon all matters concerning this city's religious progress. Mrs. Jackson of Englewood auxiliary also spoke an interpretive word.

Long and Fruitful Ministry Closed by Death.

L. B. Ames, veteran Disciple minister, eighty-one years of age, father of E. S. Ames, pastor of Hyde Park Church, Chicago, died in Des Moines, Ia., March 9. He had lived in

Des Moines since 1885 and was a charter member of the University Church, organized in 1888. Mr. Ames had been pastor in Wisconsin and New England. He was originally a Baptist, and entered the Disciples' ministry in his early manhood. The funeral service conducted by Dr. Charles S. Medbury was the occasion of many tender and interesting reminiscences by Professors A. M. Haggard and J. Madison Williams of Drake University, whose acquaintance with Mr. Ames extended back many years.

Miss Loduska Wirick, missionary in Japan, has been visiting in Des Moines, Ia., and speaking in Cedar Rapids and other cities of the state. Miss Wirick went to Japan nearly twenty years ago and was sustained for a time by the Belle Bennett Board of Drake University from a fund contributed by friends of Miss Belle Bennett who while preparing herself for missionary service was accidentally drowned in the Des Moines River. Miss Wirick's mission work is now independent of any missionary society.

Dr. Peter Ainslie, of Baltimore, and President J. L. Garvin, of William Woods College, Fulton, Mo., are prominent speakers on the program of the Central Illinois Ministerial Institute which holds its meeting April 9 and 10 at Lincoln. The subject of Dr. Ainslie's address is "Christian Union" and Mr. Garvin's is "The Preacher as a Preacher." H. H. Pe-

ters, pastor at Paris, Ill., reads a paper on Authority in Religion and W. F. Shaw of Chicago speaks at an evening session on "The Efficient Church."

Edward O. Sharpe, pastor South Dallas, Tex., Church, has been taking the text of his Sunday evening sermons of late from masterpieces of literature. The following books are being interpreted especially with reference to the troublesome problems in society today: Gen. Lew Wallace's story of "Ben-Hur," Charles Read's "Cloister and Hearth," Victor Hugo's "Les Miserables," and Hawthorne's "Scarlet Letter."

Mrs. Decima Campbell Barclay, daughter of Alexander Campbell, has promised W. R. Warren, secretary of Ministerial Relief, "to donate some book or some relic of my dear father, that will be appreciated and kept as an heir-loom" to the person who first suggests an acceptable name or title to describe those who provide the entire pension of a veteran preacher or preacher's widow.

In her initial meeting with the Sunday-school workers of First church, Bloomington, Ill., with which she is conducting a several weeks' campaign, Miss Eva Lemert, Sunday-school specialist, asked particularly that no efforts should be made to induce pupils of other schools to leave their own schools. Only non-attendants at Sunday-school were to be the objects of solicitation.

While Pastor I. J. Spencer of Central Church, Lexington, Ky., is abroad Prof. Farquhar of the state university is speaking on the Bible in literature at the morning services and Prof. A. W. Fortune of Transylvania University is preaching in the evenings. Both Prof. Farquhar and Prof. Fortune are drawing large hearings.

Dr. George H. Combs, pastor Independence Boulevard Church, Kansas City, delivered six lectures at Drake University the second week of March, speaking to ministerial students on fundamental Christian doctrines in the daytime and to the general public on themes of literature in the evening.

J. P. Rowilson, the new secretary of the Sixth District in N. E. Missouri is holding county conferences in all the counties for the primary purpose of creating solidarity and co-operation among the churches. The District convention meets at Macon May 5 and 6.

Frederick W. Burnham, pastor at Springfield, Ill., filled First Church twice on Palm Sunday evening by offering the public moving pictures of the life of Christ. The second audience assembled at 9 o'clock.

The corner stone of a new church edifice, was laid at Atlanta, Ill., March 16. Milo Atkinson, pastor Centennial Church, Bloomington, Ill., delivered the address. R. H. Newton is pastor at Atlanta.

The Christian Church Hospital Association of Kansas City, recently sold a Missouri farm for \$20,000. The farm was the gift of Miss Mary Chiles of Independence, Mo., some two years ago.

Harry Minnick, pastor of First Church, Worcester, Mass., was welcomed back to his pulpit on a recent Sunday morning after an absence of ten months owing to illness.

W. T. Fisher, Iowa's State Sunday-school superintendent, has relinquished the work and removed to Canton, O., where he will teach in the Philipps Bible Institute.

M. L. Pontius, pastor Central Church, Peoria, Ill., was guest and speaker at a church banquet at Mackinaw, Ill., recently, much to the delight of all who heard him.

Roger T. Nooe, pastor Frankfort, Ky., preached on Wednesday evening of last week on David Livingstone to a union service at the Methodist church.

Prof. and Mrs. Guy W. Sarvis, of the University of Nanking, China, are parents of a baby boy, David, who came Feb. 2.

Wichita Falls, Tex., church has awarded a contract for building a new house of worship to cost \$30,000.

Kearney, Nebr., Church dedicated a house of worship costing \$35,000 on March 9.

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2. Gird-ed for bat-tle, now on to the field, Truth in our watchword and

ful-low our King; Bend-y the lo-gions of e-vil to brave,
dan-ger we fear, Lo-gions can nev-er the sol-diers en-slave,
faint is our shield, Fierce tho' the con-lict de-vel-op-ed will leave.

FULL CHORUS

Trust-ing our Lead-er, the Night-y to save } Vis-to-ry! vis-to-ry!
He, our Com-mand-er, is might-y to save }
He, our De-liv-er, is might-y to save }

this our ac-cord, Vis-to-ry! vis-to-ry! praise to His name; Sing till the

ran-son'd that watch from the sky, Send back the an-swer, "Your triumph is nigh."

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EVANGELISTIC MEETINGS.

Williamsport, Md., Roy Schmucker, pastor; H. D. Coffey and C. E. McVay, evangelists; 18; continuing.

Albion, Ill., T. J. Clark, the pastor, preaching; 46; closed.

St. Joseph, Mo., King Hill, T. H. Capp, pastor; C. M. Chilton, pastor First, preaching; 18; continuing.

Detroit, Mich., Central, C. J. Tanner, pastor; John E. Pounds, Hiram, O., preaching; 12 in two weeks; closed.

Mayfield, Ky.; W. J. Wright, Franklin, Ind., preaching; continuing.

Visalia, Calif., Jasper Bogue, pastor; C. R. L. Vawter, evangelist; 24 on first Sunday; continuing.

Columbus, Kan., Chas. Stewart, pastor; O. E. Hamilton, evangelist; 229; continuing.

Hot Springs, Ark., Percy Cross, pastor; W. J. Mingos, evangelist; 304; continuing.

Manhattan, Kas., David Arnold, pastor; J. P. Myers, evangelist; 9 first Sunday; continuing.

Athens, Ohio; Fife Brothers, evangelists; 47; continuing.

Pearl, Ill., S. R. Lewis, the pastor, preaching; J. Wade Seniff, singer; 10; continuing.

Akron, O., Lloyd H. Miller, the pastor, preaching; 121; closed.

Lima, O., South Side, F. C. Lake, pastor; F. M. Field, Norwood, Toledo, preaching; 28; closed.

CALLS.

J. M. Grimes, Polo, Ill., to Waterloo, Ia. Accepts.

F. M. Morgan, Ashland, to Pleasant Plains, Ill. Accepts.

August Larson, Eureka, to Toluca, Ill. Accepts.

C. E. Elmore, Walnut Hills, Cincinnati, to New Albany, Ky. Accepts.

S. O. Landis, Bloomingdale, to Flint, Mich. Accepts.

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ADDITIONS TO THE CHURCHES.

Canton, O., First, P. H. Welshimer, pastor; 143 at regular services in past ten weeks.

Atlanta, Ill., R. H. Newton, pastor; 3 in recent services.

RESIGNATIONS.

Alfred O. Kuhn, Salina, Kan.

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The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

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The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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